

FRIDAY SERMON

16th February 2024

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We continue reading from Malfuzaat Volume 10. We are reading records of the last month in the life of Hazrat Masih Maood (as) . We continue from where we left off last week. Hazrat Masih Maood (as) said:

“Among other Signs mentioned in the books of Allah and the Messenger, one is the abandoning of camels as a means of transport. This subject has been discussed in the Holy Quran in the following words:

وَإِذَا الْعِشَارُ عُطِّلَتْ

“And when the she-camels, ten-month pregnant, are abandoned” (81:5).

And this subject has been described in the following words in the hadith of the Holy Prophet, peace and blessings of Allah be upon him: [She-camels will be abandoned, and no one will travel upon them].

Now, one who ponders should consider that these words, that were spoken by God and His Messenger thirteen hundred years ago, are illustrating the grandeur of those who uttered them by being fulfilled with great glory and majesty in this age. Just look at all the means coming into being to fulfil this prophecy, so much so that at the completion of the Hejaz railway, even the travel between Makkah and Madinah would be by train, instead of camels. She-camels would become useless.

As for the relationship of these prophecies with the Promised Messiah, since the expression ‘Promised Messiah’ has not been mentioned anywhere in the Holy Quran, it should be remembered that I have claimed to be the *Khatamul-Khulafa* and the promise of the advent of the *Khatamul-Khulafa* near the Day of Judgement is present in the Holy Quran.

Moreover, I was repeatedly informed through Divine revelation that it is, indeed, I who have been called the Promised Messiah (as) by Allah the Exalted, whose advent

was promised in the Hadith. Bear in mind that the one who casts the Hadith away like trash, cannot be a believer at all, because a very large part of Islam is such that it would remain incomplete without the help of the Hadith. One who says that he has no need of the Hadith cannot be a believer at all. Such a one would, one day, also have to abandon the Quran.

In short, the person who has been designated the *Khatamul-Khulafa* in the Holy Quran has been called the Promised Messiah in the Hadith. And, in this way, all the prophecies concerning these two names, indeed, apply to me.

Khalifah refers to one who comes afterwards and *kamil* [perfect] is one who comes after everyone else. And clearly the one who will come near to the Day of Judgement would indeed be after everyone else and, therefore, he indeed would be the more perfect and pre-eminent over all. It is only a difference in choice of words. The Holy Quran has referred to him by the word “Khalifah” and in the Hadith he has been named the ‘Promised Messiah’ .

As for the proof of this claim of mine—so, remember well that the proof of my veracity is the very same as has always been for the Prophets and Appointees [of God]—I can show the veracity of my claim by whatsoever argument any person can present to prove the prophethood of the Holy Prophet (saw). Those who come from Allah come to be recognized as true through the testimony of God Himself. Just as a liar makes a claim, so does the one who is true. Both are equal insofar as the making of a claim is concerned, and yet there is a way to set them apart.

Let us suppose that there was, indeed, not even a mention of the Promised Messiah (as) in the Holy Quran nor even in the Hadith—what would have happened then? Even then the truthful one would have been recognized by his Signs.

Look, which earlier scripture mentioned Moses (as)? Can anyone show which scripture had the news and prophecy about Moses (as)? Then how did Moses (as) come to be accepted as a Prophet? Know it well that it is only the fresh testimony of God that can be the proof of veracity [of the claimant]. A mere claim without supporting evidence cannot be the proof of veracity [for the claimant]. On the contrary, the claim that does not have Divine testimony with it is false and is subject to His punishment. God Himself destroys the false claimant and he is not given respite because he fabricates a lie against God and wishes to create confusion between truth and falsehood.

I have not brought anything new nor have I established a new shariah. I have come to serve and rejuvenate this very Shariah that was brought by the Holy Prophet (saw), and to establish the truth of my claim, the very same Signs on the pattern of prophethood are present. I have mentioned these in my books. I have recently written a new book, *Haqiqatul-Wahi [The Philosophy of Divine Revelation]*. One can see by reading it how many Signs God Almighty manifested in my support. Are these also shown for the sake of a liar?

Look, some Prophets were accepted to be true on the basis of just one miracle while here thousands of Signs are present.

Moreover, any tumult or skepticism of this sort would have been justified if I had claimed [to have brought] a new religion; or if I had issued some new commandment from myself against the Book of Allah; or if I had added or subtracted from the *Sunnah* of the Messenger, peace and blessings of Allah be upon him, or if I had claimed to have abrogated it; or changed or altered the tenets of Prayer, Fasting or Hajj; but what I proclaim is that anyone who deviates even in the least from the Shariah of the Holy Prophet, peace and blessings of Allah be upon him, is a *kafir* [disbeliever].

When I consider one who turns away from following the Holy Prophet, peace and blessings of Allah be upon him, to indeed be a *kafir*, what would be the status [in my estimation] of the person who claims to have brought some new shariah; or enacts changes or modifications in the Quran or the *Sunnah* of the Messenger, peace and blessings of Allah be upon him; or considers any commandment to be abrogated? In my view only such a one is a believer who truly follows the Holy Quran, and believes the Holy Quran to indeed be the *Khatamul-Kutub* [Seal of the Books], and considers the very Shariah that was brought to the world by the Holy Prophet (saw) to be everlasting and does not make even an iota of change or modification in it. And only such a one can be a firm Muslim who, annihilating himself in following this Shariah, loses himself and dedicates every particle of his being in this path and does not oppose this Shariah in theory or practice.

However, it should not be misunderstood from the Divine revelation that descends upon me that I have claimed some new and Law-bearing prophethood. I have been called a Prophet because of the profusion of the discourse and converse, both in its quantity and in its quality. If someone sitting here has knowledge of Arabic or Hebrew, he would know that the word *nabi* is derived from the word *naba*. *Naba* means giving the news and *nabi* is the one who gives the news. Thus, the one who,

having received a revelation from God Almighty which has mighty prophecies comprising knowledge of the unseen, conveys it to the people, is called a Prophet according to Islamic terminology. Thus, the Holy Quran says, *أَنبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ*. In reality, the dispute between us is merely semantics.

If my opponents do not forsake righteousness and piety, and abandon prejudice and obstinacy, then they know, and our elders and saints who have preceded us have written that Allah speaks and converses with His friends’ .

Throughout the world there exist not hundreds but indeed thousands and hundreds of thousands who experience true dreams. In fact, sometimes true dreams are experienced without distinction between the righteous and the sinful, by disbelievers and Muslims. Sometimes adulterers and adulteresses, the unclean and the foul also experience true dreams. Then why would one not accept that a believer—who, due to his flawless faith, is more deserving than they—can experience a true dream or visions or revelations? In fact, a believer can experience all these phenomena a great deal more.

Do not think that this takes away from the luster of the visions and revelations of the righteous and those ordained by God, the Prophets and the Messengers, or that it detracts from their majesty or that it decreases their esteem. Not at all. The fact is that these matters affirm the revelation of prophethood and the discourses and converse of God that are bestowed upon His Prophets and Messengers by Him, and they are a strong argument for their reality.

If the seed of this phenomenon was not found in the people, these sinners, transgressors, and faithless people, would have denied the very existence of *wahi* [revelation] and *ilham* [inspiration] and their objection would have been strong. It is for this very reason, therefore, that Allah the Exalted, in His perfect wisdom, has Himself planted the seeds of this phenomenon in people of every category to serve as a witness for the discourses, converse, and prophetic revelation of the Prophets and saints so that man would have no way to escape and would be held guilty before his own conscience.

As a rule, man starts to entertain doubts about something if he is not provided a sample of it. This is something that is found exclusively in Islam and it is a great proof of the truth of a religion which is not found in any other religion.

Islam alone is the chosen, favoured, and accepted religion of God. For this reason, out of His sheer mercy, He bestowed upon Islam the perfect blessing of [His]

eternally continuing discourse and converse in order to safeguard Muslims from stumbling and entertaining doubts. It is common for people to question in their minds that I too am a human being, and this claimant to Divine revelation is also, ultimately, a human being like me, so what is the reason that I do not experience revelation and converse with God while this person does? It is for this reason that, to eliminate such doubts, Allah the Exalted has placed a glimpse of this blessing in every person by way of a sample.

Look, just as a single penny can be an argument in favour of the possible existence of one to two hundred thousand pennies, and just as one rupee can be an argument in favour of the existence of a treasure of ten or twenty million rupees; similarly, a true dream can serve as an argument in favour of revelation.

True dreams have been bestowed upon human nature as an illustration so that one may believe, from this rudimentary experience, that the most sublime form of this bounty does exist. If an ordinary person or even an ignoble person can have a dream, then why is it not possible for a perfect, pure, and pious person of the highest calibre to experience the most refined form of dream which is referred to as revelation, for a true dream is just a minute fraction of the most wonderful excellences?

Remember this well, that the continuation of discourse and converse [with God] is the soul of Islam. If Islam did not have this honour, then—like other religions—it, too, would have been a dead religion. Understand this point very well that if Islam had also been devoid of this blessing and grace of Allah, then certainly there would have been no reason for its eminence. This is the special grace of God that He has continued to send such living examples in Islam at the head of every century, and has, thereby, continued to prove to the world that Islam is a living religion.” (p. 342)

Just think about it. These are words that the Promised Messiah (as) said about twenty days before his departure from this world. May Allah help us to value them and act accordingly. We will continue *incha Allah* next time.